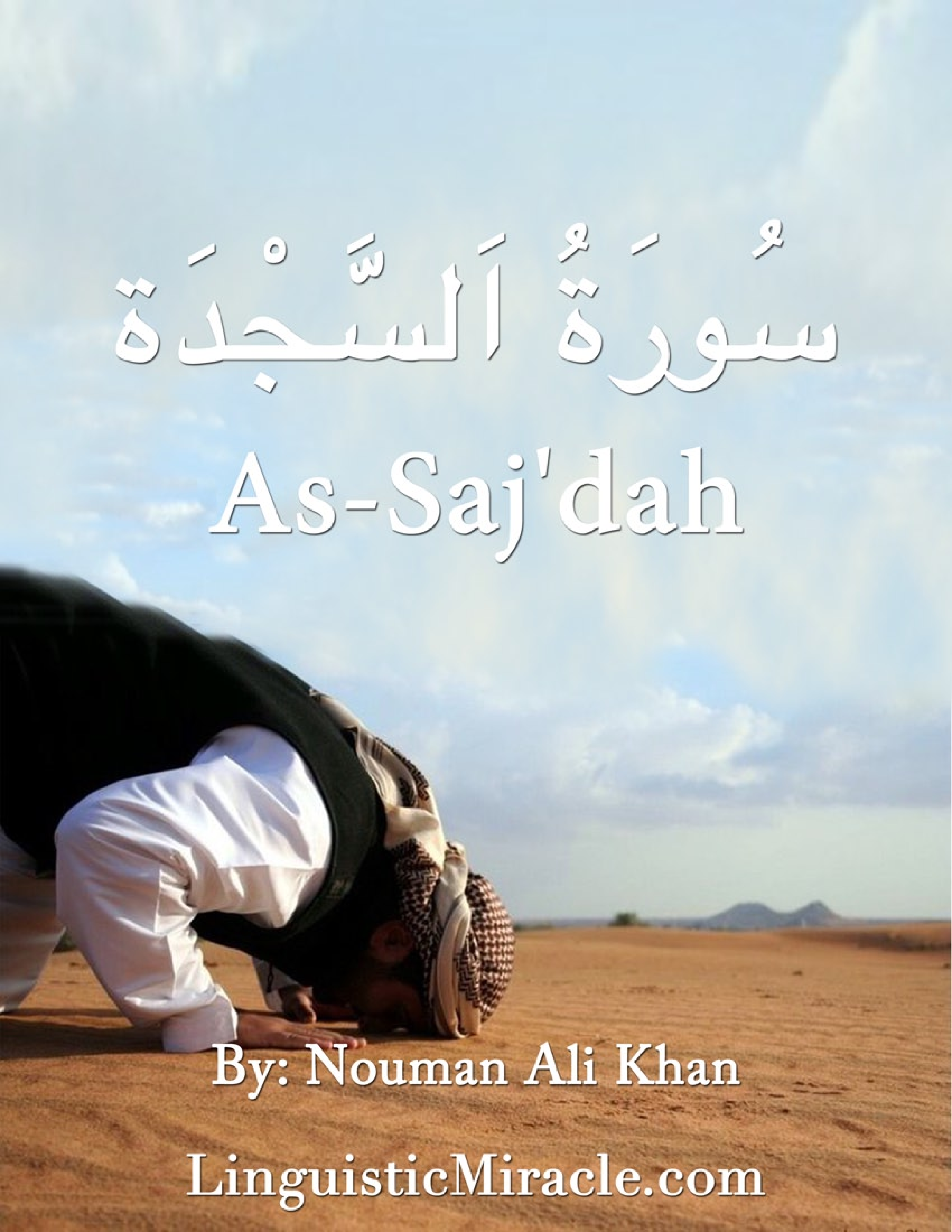
سُورَةُ اَلسَّجْدَة

As-Saj'dah



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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عُزَيْرٍ

سُورَةَ اَلسَّجْدَة

Surah As–Saj'dah

This is one of the favourite surahs of the Prophet صلّى الله عليه و سلّم. He صلّى الله عليه و سلّم used to recite it in the first rakah of the Fajr prayer on Friday's.

Ayah 1

الم

Muhsin Khan

Alif-Lam-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

الم [alif-laam-meem] these letters are called حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet صلّى الله عليه و سلّمwas amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet صلّى الله عليه و سلّم recited these letters of the Arabic language it was baffling to the people. He صلّى الله

عليه و سلّم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صلّى الله عليه و سلّم was getting divine inspiration and not speaking from His صلّى الله عليه و سلّم own desires.

Ayah 2

تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

Muhsin Khan

The revelation of the Book (this Quran) is from the Lord of the 'Alamin (mankind, jinns and all that exists) in which there is not doubt!

تَنْزِيْلٌ [tan'zeelun] comes from the verb نَزَّلَ [naz-zala] which means to send something down in stages. This is how the Quran was revealed.

الْكِتَابُ [al-kitaabu] commonly translated as 'book', it literally means something that is etched, carved in, written, or documented.

Ayah 3

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

Muhsin Khan

Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.

Since Ib'raaheem and Is'maaee3l عليهما السلام the region where the Quraish resides didn't have a messenger come to them.

Neighbouring nations like Madian, Thamoud etc. had messengers come to them but not the region where the Quraish were residing.

Ayah 4

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ
أَفَلَا تَتَذَكَّرُونَ

Muhsin Khan

Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?

ALLAH tells us here that HE created the heavens and the earth in six days. We have to realize that in that process includes the creation of the sun. The rise and fall of the sun lets us know how to determine a day. So, what we know to be a day is not the same as what a day is with ALLAH.

ALLAH also tells us that HE rose above HIS throne and is established above it. So, knowing that ALLAH is above everything, the King of everything, how can you have a protector besides ALLAH?

Ayah 5

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

Muhsin Khan

He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

يُدَبِّرُ [yu'dab-biru] is the present tense form of the verb دَبَّرَ [dab-bara] which is to plan something out in great detail. Its verbal noun is تَدْبِيْرٌ [tad'beerun].

There are two worlds. There is the world of

خَلْقٌ [khal'qun] creation, that which is seen and unseen from the sun, the galaxy, the oceans, the mountains, paradise, hell-fire, angels etc. , and the world of أَمْرٌ [am'run] where things happen instantaneously. In this world an angel can travel from the seventh heaven and get to this world instantaneously. However, this would take us forever to do something like this. So, the world of أَمْرٌ is not confined to the time constraints that the world of خَلْقٌ is. Think of them as two different dimensions.

The human being is a combination of these two worlds. It is from the خَلْقٌ and the Rooh is from the أَمْرٌ of ALLAH.

ALLAH says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

Muhsin Khan

And they ask you (O Muhammad SAW) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

The Rooh is taken from the body at night time when the human being is sleeping and travels distances and a journey that the human body is incapable of.

All of خَلْقٌ 'creation' is dictated by the أَمْرٌ 'command'.

أَمْرٌ is a superior and more powerful realm.

For example, a fire burns and that is from خَلْقٌ. However, in the story of Ib'raaheem عليه السلام we see that the fire didn't burn him and was made cool for him. This is an example of the world of أَمْرٌ imposing itself on the world of خَلْقٌ all by the command and permission of ALLAH.

Ayah 6

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

Muhsin Khan

That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

اَلْعَزِيْزُ [al-a3zeezu] the Ultimate Authority

اَلرَّحِيْمُ [ar-raheemu] the Always and Constantly Merciful

Ayah 7

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ

Muhsin Khan

Who made everything He has created good, and He began the creation of man from clay.

Ayah 8

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

Muhsin Khan

Then He made his offspring from semen of worthless water (male and female sexual discharge).

نَسْلَهُ [nas'lahu] comes from the verb نَسَلَ [nasala] which means to run down a hill.

سُلَالَةٍ [sulaalatin] originally سُلَالَةٌ [sulaalatun] is very essence of something.

مَهِيْنٌ [maheenun] is something which is weak, susceptible to danger, easily attacked and killed. ALLAH describes the semen from which we are created as this weak fragile thing. We see from the study of biology that when millions of sperms enter the woman and one might survive. So many die because their being weak in nature.

Ayah 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Muhsin Khan

Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

سَوَّاهُ [saw-waahu] originally سَوَّى [saw-wa] means to fashion, balance things out in proper proportion.

أَفْئِدَةٌ [af'idatun] is the plural of فُؤَادٌ [fu'aadun] is a heart that is overwhelmed with emotion, whether that is happiness, sadness, fear, excitement etc.
It is also said to mean someone with sound intellect.
قَلْبٌ [qal'bun] is a calm and tranquil heart.

In this ayah we see the two things the human being is made up of. First being made up of skin, bones etc. which is considered خَلْقٌ [khal'qun] and being made up of the Rooh from ALLAH which is أَمْرٌ [am'run].

Ayah 10

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

Muhsin Khan

And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!

This passage is dealing with the overall creation of the human being. The non believers deny they will be brought back. If they were to reflect and realize how much detail went into their creation, they would realize that this isn’t all for nothing and they will be held accountable for everything they did in this life.

Ayah 11

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Muhsin Khan

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

مَلَكٌ [malakun] is an angel or it can mean ‘king’.

Ayah 12

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا

وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

Muhsin Khan

And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

نَاكِسُو [naakisoo] originally نَاكِسُونَ [naakisoona] is the plural of نَاكِسٌ [naakisun] which means someone who holds their head down in shame. The verb this word comes from is نَكَسَ [nakasa]. نَكَسَ عَلَى رَأْسِهِ means to lower the head or to be humiliated by lowering the head.

This is one of the few places in the Quran where seeing is mentioned before hearing.
This is because this ayah is referring to the state of the disbelievers on the day of judgement. They will 'see'

the reality of everything despite having their heads hanging low be humiliated and after seeing all the horrors of the day of judgement and coming to realize that Islaam was the true religion, they will then be ready to 'listen'.

مُوقِنُونَ [mooqinoona] are those who have belief and certainty with the eyes of conviction. This word comes from the verb أَيْقَنَ [ayaqana].
The disbelievers on the day of judgement will have absolute conviction and certainty about everything whereas in the life of this world they denied it. The people of Quran, the Muslims had that conviction in this life.

Ayah 13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Muhsin Khan

And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

ALLAH could have easily guided everyone if HE willed. However, we were given a choice whether to obey and worship HIM alone or not to do so. ALLAH installed in us a natural disposition that tells us to believe in HIM and worship HIM alone. This should be enough for the human being to believe in ALLAH and worship HIM but many people turn away from what their natural disposition is calling them to and this is what makes them the worst of creation. The best of creation are those who choose to worship ALLAH alone despite having the choice to disobey and disbelieve in HIM.

Jinn's are mentioned in this ayah first because most human beings don't follow the revelation from ALLAH that is convey by the angels; they follow shaytaan and his soldiers from amongst the jinn.

So this people are following the wrong unseen. This wrong choice makes them fall further and further into the life of this world.

Ayah 14

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا

عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

Muhsin Khan

Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.

نَسِينَاكُمْ [naseenaakum] comes from the verb نَسِيَ [nasiya] which means to forget. ALLAH isn't saying here that HE forgot or HE will forget because ALLAH never forgets. ALLAH is saying here that because of the disbeliever's heedlessness in this life and their denial of being raised on the day of judgement, ALLAH will ignore them on that day and not pay any attention to them.

Ayah 15

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩

Muhsin Khan

Only those believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

ALLAH previously described the disbelievers as putting their heads down in humiliation in the afterlife and here ALLAH is describing the believers who in this world put their heads down in prostration to ALLAH.

Ayah 16

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Muhsin Khan

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.

تَتَجَافَىٰ [tatajaafa] comes from the verb تَجَافَ [tajaafa] which means to change places because you don't like it and can't find rest in it, like when you are tossing and turning in bed. From this verb we get the word جَفْوٌ [jaf-wun] which means to not be at rest in one place.

We are being giving a scene of someone tossing and turning in bed and just can't get any solid sleep. You're so disturbed in your sleep and your mind in racing and you're so restless.

ALLAH describes these people as those who really have a certainty and conviction about the after life. They are in such a state of restlessness because they know the afterlife is just around the corner and could come at any time. These people turn to ALLAH and supplicate to him full of fear and hope. They strike a perfect balance between fear and hope.

Ayah 17

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Muhsin Khan

No person knows what is kept hidden for them of joy as a reward for what they used to do.

Previously ALLAH told us that we don't know what tomorrow will bring and when and where we will breathe our last breath.

In this surah ALLAH is telling us that we also have no idea what is in store for us after death from the luxuries of paradise.

These ayaat show us how little we know and how ALLAH has knowledge over everything.

The people that are described here that get to enjoy these luxuries are those who call upon ALLAH and supplicate to him in the middle of the night. The excellence of this action is greatly rewarded by ALLAH.

In this action of calling upon ALLAH and supplicating to HIM in the middle of the night gives us the image of the body who is wanting to sleep but the Rooh of the person is making this body get up and worship ALLAH. When the Rooh of the person is able to conquer the body, this person will then taste the true fruits of faith.

Ayah 18

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ

Muhsin Khan

Is then he who is a believer like him who is Fasiq (disbeliever and disobedient to Allah)? Not equal are they.

A person who has faith like in the previous ayah cannot be the same as the one who is corrupt. They are like night and day.

Ayah 19

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

Muhsin Khan

As for those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.

نَزِيْلٌ [nazeelun] is someone who got down from their horse and came over to your house as a guest. So, in our times if someone is coming to visit you and you pick them up from the airport and when their plane lands you would call them نَزِيْلٌ.

A نَزِيْلٌ deserves نُزُلٌ [nuzulun] which is initial hospitality. نُزُلٌ is what you would call an appetizer in preparation for the main meal.

Ayah 20

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ

Muhsin Khan

And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

Note that ALLAH says here that every time they 'intend' to get out of hell-fire they get pushed even deeper inside. ALLAH doesn't even use the word 'try' for them. This is because they can't even try all they can do is intend and every time this intention crosses their mind, they get thrown back and stuffed deeper and deeper into the depths of hell-fire.

Ayah 21

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

Muhsin Khan

And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).

In the time of the Prophet صلّى الله عليه و سلّم there were the battles of badr and khan'daq that were trials for those who disbelieved in order for them to get their act together and change their behaviour and accept the religion of Islaam. Likewise there were trials given to Musa عليه السلام like the locusts, frogs etc. to afflict the people with so they would turn to the religion of Islaam.

These were considered minor punishments in this life and if the disbelievers didn't change their ways then this punishment would serve as a precursor to the major punishment from ALLAH.

Ayah 22

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ

الْمُجْرِمِينَ مُنتَقِمُونَ

Muhsin Khan

And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.).

ALLAH considers those who turn away from HIS ayaat to be enemies. This is why HE calls them criminals and says HE will take revenge on them.

مُنتَقِمُونَ [mun'taqimoona] comes from the verb

اِنْتَقَمَ [in'taqama] which means to take revenge.

Ayah 23

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ

Muhsin Khan

And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)]. So be not you in doubt of meeting him [i.e.when you met Musa (Moses) during the night of Al-Isra' and Al-Mi'raj over the heavens]. And We made it [the Taurat (Torah)] a guide to the Children of Israel.

There are two opinions regarding the meeting that takes place in this ayah.

It is either referring to the Prophet صلّى الله عليه و سلّم meeting Musa عليه السلام during the night of Al-Is'raa and Al-Mi3'raaj who ALLAH gave scripture to. Or it is referring to the Quran that ALLAH gave to the Prophet صلّى الله عليه و سلّم. In either situation ALLAH is telling the Prophet صلّى الله عليه و سلّم not to be in any doubt about it.

Ayah 24

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

Muhsin Khan

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

أَئِمَّةٌ [a'im-matun] is a leader. It's the plural of the word إِمَامٌ [imaamun].

Ayah 25

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Muhsin Khan

Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

Ayah 26

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ

Muhsin Khan

Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

There are two meanings to this ayah. The first is that the generations that were destroyed used to walk around in their houses feeling safe before ALLAH sent down HIS punishment and the second meaning is that the Arabs used go to these places were these people

used to live and walk through and see the ruins and architechure they left behind. So, these Arabs would see the ruins and yet they wouldn't give ear to what the Prophet صلّى الله عليه و سلّم was preaching.

Ayah 27

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ

Muhsin Khan

Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

نَسُوقُ [nasooqu] is the present tense form of the verb سَاقَ [saaqa] which means 'to herd/steer/speed up animals'. This is what a cowboy does with cows and a camel herder does with camels.

جُرُزٌ [juruzun] comes from the verb جَرَزَ [jaraza] which means to cut.

سَيْفٌ جَرَّازٌ [sayfun jar–raazun] is a sword that cuts very sharply.

أَرْضٌ جُرُزٌ [ar'dhun juruzun] is a land that is cut off from water, life, and vegetation.

Ayah 28

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ

Muhsin Khan

They say: "When will this Al-Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

Ayah 29

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

Muhsin Khan

Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

وَلَا هُمْ يُنظَرُونَ [wa la hum yun'tharoona] carries two meanings. They won't be looked at and won't be waited for.

On this day, the day of judgement, the disbelievers will believe with absolute certainty. However, their faith won't benefit them at all because they didn't believe when it would have benefited them, in this life.

They used to mock the coming of the day of judgement and being resurrected and when it finally happens, their heads will be hanging down in shame and the reality of the hereafter will be right in front of them and they at that point can only wish to go back to this life and a do good deeds but they will never be allowed to do so.

Ayah 30

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ

Muhsin Khan

So turn aside from them (O Muhammad SAW) and await, verily they (too) are awaiting.